May 22
1924

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"* (EPH. 4: 11-12).

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## ADMONITION AND COUNSEL.

PRESIDENT HEBER J. GRANT.

(*Concluded from page 309*).

I REJOICE in the blessings of the Lord; I rejoice in a knowledge that God lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith was a prophet of the true and living God. We are engaged in the work of the Lord, and I wish to read the words of the Lord given to the grandfather of our late beloved President Joseph F. Smith, the father of the Prophet Joseph and the Patriarch Hyrum Smith. These words were given, remember, before the Church was organized.

Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.

And before the Church was organized a revelation was given to the father of our beloved President Joseph F. Smith. I will not read it all, but it is Section 11, given in May, 1829, nearly a year before the organizing of the Church. Hyrum Smith desired that

his brother, the prophet, should inquire of the Lord as to what labor he should perform. He said:

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

Say nothing but repentance unto this generation.

Remember that, oh, all ye people. Say nothing but repentance. Teach and live the first principles of the Gospel, and let the mysteries of heaven wait until you get to heaven.

Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee.

For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit. . . .

Build upon my rock, which is my gospel;

Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

I am the same who came unto mine own and mine own received me not;

But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

Please remember, Latter-day Saints, that this revelation declares that He speaks unto all of us who have a desire to labor—to seek not for riches, but to bring forth the work of God, and to bring forth the work of God, and to labor for that purpose.

Now I see the time that I decided to occupy has expired, but I want to speak just a little more and read a few more words that I have been studying occasionally now forty long years, since it fell to my lot to be one of the apostles.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of

baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law—

not an exhortation remember, but a law—

unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the way to teach our children to pray is to pray ourselves in secret and in our families. There is too much neglect in having communion with God on the part of many Latter-day Saints. I feel a joy and a happiness every day of my life in communicating with my Maker, in the name of the Lord Jesus Christ, my Redeemer. And those who do not have a radio communication, so to speak, with our Heavenly Father and our Redeemer, are losing the inspiration that comes from the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

These sayings are true and faithful; wherefore, transgress them not, neither take therefrom.

Behold, I am Alpha and Omega, and I come quickly. Amen.

I pray that the parents who are within the sound of my voice, and those who may read in the conference pamphlet or in our papers what I say, may take to heart the duty that devolves upon them under a commandment from the Lord Almighty to teach faith in the Lord Jesus Christ to their children, that they shall pray and walk uprightly. That the Lord may help us to rear our beloved children in the nurture and admonition of the Gospel, and in a love of God and of our Redeemer, and that each and every soul that has a testimony of the divinity of this work may live the Gospel in uprightness, in virtue, and in truth, that their lives may preach the truth to those with whom they come in contact, is my prayer, and I ask it in the name of Jesus Christ. Amen.

## NINETY-FOURTH ANNUAL GENERAL CONFERENCE.

(*Continued from page 311*).

INCREASED attendance and rapt interest in the addresses and counsel given by Church leaders marked the third session of the Ninety-fourth annual general conference, Saturday morning, April 5th. The big auditorium filled rapidly while Organist Edward P. Kimball played a prelude on the organ. President Heber J. Grant announced the opening hymn, "O Say, What Is Truth?" The invocation was offered by President Thomas D. Rees of Juab stake. The second song was, "How Firm a Foundation." The singing was congregational, with Prof. B. Cecil Gates conducting.

President Grant called attention to the fact that four members of the Council of Twelve were absent: Elder Reed Smoot in Washington, D. C.; Elder George Albert Smith confined to his home on account of illness; Elder David O. McKay in Europe presiding over the European mission; and Elder John A. Widtsoe in Washington D. C., serving on the federal fact finding commission. A telegram of greeting from Elder David O. McKay was read.

Bishop Charles W. Nibley, the first speaker, said the Church is in a better and more prosperous condition to-day than ever before. It has grown in numbers, he said, and it is only natural that it should have grown otherwise.

The Church, he said, stands for all truth, for all that makes for the betterment of mankind. He expressed gratitude for the liberty of the American nation, a nation wherein religious freedom is granted and only wherein, and in no other, could God's work in this dispensation have been established.

Bishop Nibley referred to the missionary work of the Church, mentioning especially the work among the Polynesian races on the islands of the sea; and the missionary work among the Indians. He cited the Indian colony, Washakie, in Boxelder County, Utah, and Indian settlements in Arizona and elsewhere. And even more should be done in missionary work, Bishop Nibley said.

"I should be a better citizen because I am a 'Mormon,'" said the speaker. He spoke of the advisability of keeping up the home and its surroundings—improving in all things. The Gospel should make men better husbands, better fathers, more considerate in all ways. A man invited out to dinner will compliment the host and the hostess on the excellent dinner. Bishop Nibley asked, "Do you compliment your wife on the home dinner?" He counselled wives not to be too "long on advice."

The speaker advised the farmers to improve their farms and their surroundings. But, he said, do it by cultivation and saving

and thrift, and not by going into debt. "Keep out of debt," he said, "and if you are in debt, get out and stay out."

Latter-day Saints, he continued, are urged, and it comes as a commandment from the Lord, to get out of debt, and to stay out. Not only that, he said, but to be honest in their dealings. If the Gospel does not accomplish these things, he declared, it has failed with this people.

Bishop Nibley concluded with a powerful testimony of the Gospel and of the mission of Joseph Smith.

The second speaker was Elder Levi Edgar Young. In the home lies the fundamental unit of all society, he said, and if the Saints can teach their children and can keep the home circle together, all is well with this people. The husband and the wife should counsel together as to the expenditure of family means, he said.

Elder Young referred to the analysis of the world's history by the great writer, H. G. Wells, telling of the various ages and epochs of man's existence, which, the speaker said, is excellent and shows careful study. There is an epoch in the history of the human race that will, one day, be recognized by great minds, he said. That age, that epoch marked a new birth to mankind. It was ushered in when God the Father and His Son Jesus Christ appeared to and conversed with the boy, Joseph Smith, who organized under God, the Church of Jesus Christ in this dispensation.

This event, the speaker said, transpired at a time in the history of the world when religion was being put to a test. Voltaire and other great philosophers were gaining ground, and the fundamentals of truth from heaven had waned. Then, in 1830, the Church was organized, the Gospel restored, the truths of heaven made known again to mankind—and a great new era had dawned.

The Gospel makes toward culture, said Elder Young, and Latter-day Saints may be said to be a people of true culture.

The next speaker was Elder Charles H. Hart. He said there are two kinds of testimony—divine and human. Joseph Smith will always take first place among human witnesses to the Latter-day Saints, he said. Joseph's life and life's work were in accordance with the testimony he had received. His testimony had good carrying power, just as had the testimony of the Apostle Paul. Indeed, said Elder Hart, the two are in many ways similar.

The speaker told of an interview with David Whitmer, one of the witnesses of the Book of Mormon, had by James Hart, who transcribed in poetry David Whitmer's testimony. This Elder Hart read.

Elder Hart spoke of the testimony of the other witnesses, Oliver Cowdery and Martin Harris. Each one bore the same testimony. The dying statements of these men are significant. One prominent jurist, said Elder Hart, has said that a dying

testimony is of greater significance than any other; when dissolution is approaching, when the shadows of the grave are gathering around, when there is no incentive to falsehood, but all incentive to truth, there is a solemnity attached to the testimony of a dying man. The witnesses to the Book of Mormon, said the speaker, were full of integrity and were true to their testimony to the last, even though they fell away from the Church.

Elder Hart said the great divine testimony comes from faith in God the Eternal Father and in His Son Jesus Christ. Proof of the divinity of the Gospel of Jesus Christ is evident. Great minds are seeking the truth in many lines.

Elder Hart referred to views held by Dr. Charles W. Elliott, President-emeritus of Harvard University, "the grand old man of education," whom he compared with President Charles W. Penrose, "the grand old man of doctrine." Dr. Elliott said he should like to see marriage lifted to the rank of a sacrament, to that of the sacrament of baptism. Elder Hart called attention to the fact that marriage with the Latter-day Saints is a holy ordinance.

Elder Joseph W. McMurrin, President of the California mission, the next speaker, said the missionaries in the California mission, Elders and young women, are faithful in the performance of their duty and are endowed with the spirit of their calling.

Elder McMurrin said he has been thinking of the question of testimony. It has been said by opponents of the Church that the missionaries use too strong, too emphatic language in bearing their testimonies. Elder McMurrin called attention to the fact that the missionaries do not use any more emphatic language in bearing their testimony than did those who bore their testimony in the meridian of time. He read passages of Scripture bearing on the subject.

Elder McMurrin said he understands his mission to be a responsibility to declare to the world that the Gospel has been restored; this is his responsibility, he said, no matter what men say or think or do.

Elder Rulon S. Wells, the concluding speaker, said men believe in God as long as He is far away and indistinct, but when He reveals Himself in person, men will have none of Him. Mankind to a very great extent is in darkness in the search after God, Elder Wells said. Many, no doubt, are seeking in earnest. The speaker said he does not wish to disparage any honest effort or upright opinion, but, if men really want to know God, they must accept His word.

Elder Wells said when nature is bursting in renewed life, he feels to adore his Heavenly Father as the Creator of all things that are. He quoted from an old religions philosophy that God creates all things for good, all things for beauty. He marvels,

he said, at infidelity; how can men deny God? Men have sought to understand the origin of life, but with all their research and study, they can not prove that man was ever anything but man, and the mystery of life remains the same.

The speaker quoted from H. G. Wells. Whence came life? The earth was at one time a molten mass, on which no life at all could have existed. The characteristics of living things are motion, they must be nourished, they grow, and they must die. But, said Elder Wells, the great mystery of life remains. Whence came life to this earth? he asked. Go to the word of the Lord. The redemption of the soul is through Him who quickeneth all things, who breathed the breath of life into man, who is the life and the light, he declared.

The closing song was, "Praise God From Whom All Blessings Flow." The benediction was pronounced by President William H. Richards of Malad Stake.

(TO BE CONTINUED).

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## JUST WHERE THOU ART.

JUST what thou art, lift up thy voice,
And in the Savior's love rejoice;
Sing out the song that stirs thy heart,
And live for God just where thou art.

Just where thou art, shine forth and glow.
Just where thou art, 'tis better so;
Serve thou the Lord with perfect heart,
Not somewhere else, but where thou art.

Just where thou standest, let thy light
Shine forth for Jesus, clear and bright;
This is thy soul's appointed part,
To be a light just where thou art.

Just where thou art, be brave and true;
Keep God and right and heav'n in view;
Always alert to do thy part;
Be brave and true just where thou art.

Some paths may seem more fair and bright.
Some lives more luminous with light.
Serve thou the Lord with voice and heart,
Not somewhere else, but where thou art.

—HOFFMAN.

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"A NATION that is morally dead will soon be financially dead. The progress of the world rests on courage, honor and faith."—CALVIN COOLIDGE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 22, 1924.

## EDITORIAL:

## RESTORATION OF THE AARONIC PRIESTHOOD.

ON the fifteenth day of May, Eighteen Hundred Twenty-nine, occurred one of the most important events in the history of the world. That it is recognized as such by only a handful of the children of men robs it of none of its importance nor makes it less significant. Only a few, comparatively speaking, of the earth's inhabitants accept the divinity of Christ, yet His Birth, Life, Death and Resurrection remain the greatest of all messages to mankind. Truth is generally rejected, at first, by the masses. In this, the Restoration of the Priesthood, is no exception. The future alone will determine its far-reaching effect, and its power to transform the religious world. Even to-day, while so-called Christians are denying Godhood to Jesus of Nazareth, this epoch-making message of May 15, 1829, bears devout and unwavering testimony to His divinity, and to the efficacy and truth of His Plan of Salvation.

"Ye have not chosen me, but I have chosen you and ordained you," said Jesus to the Twelve, intimating in an unmistakable manner that all should be so called and ordained who represent Him, and who officiate in His name. Such, at least, was the meaning the Twelve put in His teachings, and such was their practice during the days of the apostolic ministry. They clearly understood that "no man taketh this honor unto himself but he that is called of God as was Aaron."

If the authority thus given by Jesus Christ to the Twelve and by them to other officers in the Church had not become prostituted and lost during the first two centuries of the Christian era, there would have been no need of a restoration of that authority. But it was prostituted; it was lost; and as Roger Williams aptly says, there was from that time on "no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the great Head of the Church."

The messenger from the Great Head of the Church, in the month of May, 1829, came with the authority of God, and ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of

baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

"He said," writes the Prophet Joseph, that "this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

"Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded."

Writing of this glorious event, Oliver Cowdery says:

"The Lord, who is rich in mercy, and ever willing to answer the constant prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of natnre! Then his voice though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!"

Tens of thousands holding the Aaronic Priesthood and the Priesthood after the order of the Son of God are preaching the Gospel of Repentance and Peace.

How fortunate for the world if mankind would lend to this message a reasonable and submissive ear!

DAVID O. MCKAY.

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## CONFERENCE ON PREVENTION OF CAUSES OF WAR.

UNDER the auspices of the International Council of Women, there was held at London, May 5-8, 1924, a Conference on the

Prevention of the Causes of War. In attendance were representatives of international societies and national groups from several of the leading nations of the world; and a number of prominent men and women of international reputation participated on the program. Among these were, The Marchioness of Aberdeen and Temair, President of the International Council of Women; Signora Chiaraviglio-Giolitti, Delegate from the National Council of Italy; Dr. Nitobe, Assistant Secretary, League of Nations; Dr. René Sand, Secretary General, League of Red Cross Societies; Baroness Mannerheim, President, International Council of Nurses; Miss Cornelia Sorabji, representing India; Miss Christitch, representing Jugo-Slavia; Madame Romniciano, Secretary, Union Mondiale de la Femme; Madame Avril de Ste. Croix, Vice-President, I. C. W.; Mlle. Mundt, International Labour Office; Mrs. Horace Parsons, Corresponding Secretary, N. C. W. of Canada; Herr Adolf Kunz, Counsellor, Austrian Legation; Dr. Arthur Bestor, President of Chatauqua, United States; Madame Clara Guthrie d'Arcis, President, Union Mondiale de la Femme; Madame Malaterre-Sellier, Vice-President, Union Francaise pour le Suffrage des Femmes; Professor Gilbert Murray, M.A., Chairman, Executive Committee, League of Nations Union; Viscountess Astor, M.P.; The Rt. Rev., The Lord Bishop of Oxford, and a number of other prominent men and women representing various organizations, colleges and universities throughout Great Britain.

Through the recommendation of Mrs. Susa Young Gates, who for a number of years has been a member of the International Council of Women, Mrs. Emma Ray McKay was appointed a delegate to represent the Women's Relief Society of the Church of Jesus Christ of Latter-day Saints.

Sister McKay reports that Lady Aberdeen, chairman, who has attended many other International Councils, declared this to have been one of the most successful, if not the most successful, ever held. "Much stress," reports Sister McKay, "was laid upon the necessity of a better understanding among nations, and upon suggestive ways and means whereby this may be accomplished."

"We must think peace, talk peace and teach peace to our children. We must fire the children with a belief in the greatness of their destiny, in being the generation that will cause wars to cease by making effective the principles of the Sermon on the Mount between nations as between individuals!

"Peace can be established only upon the basis of social justice, and this can be procured only by people of the various nations mingling with each other that the language, customs, and seemingly peculiar characteristic traits of each may be studied and become better understood.

"Armaments must be reduced, and other methods besides force must be used for righting wrongs."

Thus hour after hour and day after day for five successive days

were the purposes of the convention elaborated upon, and weighty and worthy suggestions made for the establishing of future peace among civilized nations. But every proposition was hedged with difficulties, many of which seem insurmountable unless governments as individuals will practice the simple though sublime teaching of the Redeemer, "Do unto others as you would have others do unto you." "Prevention," said one speaker, "must be based on spiritual conception," and the Lord Bishop of Oxford declared that the surest solution of the problem now perplexing the nations lies in their response to the divine call, "Come, walk in the way of the Lord."

In emphasizing the need of applying Christian principles to international relations, Miss Ruth Rouse, World's Student Christian Federation, made this significant and true remark: "Christianity is not a failure: it has never been tried."

Thus do leading, conscientious men and women among the nations confirm the declaration heralded by the Elders of the Church of Jesus Christ of Latter-day Saints for three quarters of a century; viz., that for eighteen hundred years and more after the first century of the Christian era, there was no regularly constituted church of Christ on earth; that during those dark ages only a pseudo Christianity was preached and practiced among men; and that peace can be established among nations only as they accept and *practice* the simple but eternal principles of the Gospel of our Lord and Savior Jesus Christ. In the words of Tolstoi, the eminent author, who bears witness to the great apostasy of the so-called Christian churches: "The doctrine of Jesus is to bring the kingdom of God upon earth. The practice of this doctrine is not difficult; and not only so, its practice is a natural expression of the belief of all who recognize the truth. The doctrine of Jesus offers the only possible chance of salvation for those who would escape the perdition that threatens the personal life. The fulfillment of this doctrine not only will deliver men from the privations and sufferings of this life, but will put an end to nine-tenths of the sufferings endured in behalf of the doctrine of the world."

The Gospel of the Redeemer is now being preached to the nations of the world. When, Oh, when will they recognize the fact, and "walk in the ways of the Lord!"

DAVID O. MCKAY.

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## MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham annual conference convened at Birmingham, Sunday, the 4th inst. There were in attendance, President David O. McKay and Sister Emma Ray McKay from Liverpool, Elder George C. Midgley of the Sheffield conference, President Joseph E. Tillotson and all the traveling Elders of the Birming-

ham conference. President McKay presided over and President Tillotson conducted the various sessions.

The Sunday-school session commenced at 10:30 a.m., by the congregation's singing, "Now Let Us Rejoice." Invocation was offered by Brother William Seckington. "While Of These Emblems We Partake" was sung as the sacramental song. The sacrament was administered by Elders Rodney D. Price and J. Trevor Buddell, assisted by Brothers George Grundy and Albert Farlow.

An excellent program, treating the subject of Priesthood, was rendered by the Sunday-school pupils. "This Is the Day" was sung by the Handsworth choir. Short talks, explaining the necessity and the history of Priesthood from Adam to the time of Joseph Smith were given by Brothers John B. Ward, Charles Collins and Frank T. Breese. Doris Makin recited Oliver Cowdery's account of the visit of John the Baptist to restore the Priesthood. Lorenzo Dunn recited from Joseph Smith's account of John's visit. George Makin recited from the Doctrine and Covenants concerning the restoration of the Aaronic and the Melchizedek Priesthood. Brother Charles C. Edwards sang, "Joseph, the Seer." Elder Elmer H. Lloyd showed the influence of Priesthood since the Restoration. Nellie Timmins conducted the concert recitation. Emma Seckington recited a poem by Robert L. Dunn entitled, "Priesthood." Dora Moore recited "I'll Serve the Lord While I Am Young." The Handsworth children sang, "We Are Watchers, Earnest Watchers."

Directing her remarks to the children, Sister McKay, the first speaker, told an interesting story of a cub bear which because of disobedience to the counsel of its mother was nearly captured by some men. Sister McKay, in applying the story, clearly pointed out that the best plan for the children is to obey their parents.

President McKay commented on the excellent and instructive program rendered by the Sunday-school pupils. He said the Priesthood is here on earth, and it is here to help man to overcome the evils in the world. Taking a glass of pure water, he showed the polluting effect of merely touching a fountain pen to the clear water. Smoking, the use of intoxicants, vile language, evil passions, dishonesty, are drops of ink to the pure child, he said. Taking a baby dressed in white in his arms, President McKay recited a poem portraying the purity of a baby. The Lord has endowed all little children with purity, he said. He showed that if they avoid all the "drops of ink" and pray continually, they will always be pure.

Miss Edna Makin sang, "In Our Lovely Deseret"; the congregation joined in the chorus.

The session closed by the congregation's singing, "Thanks For The Sabbath School." Brother Robert L. Dunn pronounced the benediction.

The afternoon session commenced at 2:30, by the congregation's singing, "O Say, What Is Truth?" Brother Henry Hartopp offered the opening prayer. A quartet, composed of Elder Lester D. Hovey and Brothers John M. Joseph, Norman Dunn and Charles C. Edwards sang, "Praise and Prayer."

The general, the mission and the conference authorities were unanimously sustained.

Elder Dan A. Hickman, the first speaker, compared the children of Israel to the Latter-day Saints. Both, he said, have distinguishing characteristics, such as worshipping the living God, observing the Sabbath and paying of tithes. The commandments were kept anciently, he said, because the Lord commanded, and just so among the Latter-day Saints. They keep the commandments of the Lord because He has revealed His laws in this dispensation.

Elder Ellis L. Rees said that the people of the world seek after worldly riches. These perish with mortality, he said. The works of the Gospel, and the service it renders make for eternal riches. He expressed thankfulness in being able to preach the Gospel.

Elder J. Trevor Buddell said that "Why Mormonism?" is a question claiming considerable attention in the world. The Church to-day exists, he said, because all its members have the spirit of service. He bore testimony to the truthfulness of the Gospel.

Elder Boyd H. Ririe told of the success of the Ninety-fourth annual general conference in Salt Lake City, Utah. He said it was inspiring to see so many people assembled to worship God. He is pleased, he said, to have the opportunity to labor in the Birmingham conference.

Brother and Sister Norman Dunn rendered a duet, "There is a Land of Pure Delight."

Elder John H. Smeath said that to him the Gospel is the power of God unto salvation. Salvation, he said, comes through obedience to the principles which are prescribed by the Savior.

Elder Alvah N. Stout said that Satan has always tried to tempt man to do wrong. He related an incident in which Satan had prejudiced a lady's mind against the Book of Mormon; but when the prejudice was removed, the lady became interested in the Gospel. He prayed that he would always be found serving the Lord.

Elder Thomas S. Griffiths told a story illustrating obedience. Obedience is necessary, he said. Disaster is always the inevitable result of disobedience.

Elder Rodney D. Price related benefits incident to prayer. He showed that through prayer many great accomplishments have come about.

The Handsworth choir sang the anthem, "How Lovely Are The Messengers."

Elder Joseph L. Muirbrook related how the sons of Mosiah rejected worldy wealth to serve God. He emphasized the importance of service.

Sister McKay, the concluding speaker, said that service is one of the great principles taught by the Master. She told of a young girl who accepted the teachings of Christ, and as a result of sacrifice was able to bring peace and happiness to her family.

The congregation sang, "Redeemer of Israel." Brother John M. Joseph pronounced the benediction.

Immediately following the afternoon session, President McKay met with the Priesthood, and Sister McKay met with the members of the Relief Societies. President McKay emphasized the importance of fast meetings. He pointed out the value of fasting in promoting self-control and in rendering service. Sister McKay instructed the Relief Society sisters on how best to use the Relief Society as a missionary factor.

The evening session commenced at 6:30, by the congregation's singing, "The Spirit of God Like a Fire is Burning." Brother John H. Makin offered the invocation. The Handsworth choir sang, "The Comrades' Song of Hope."

Elder Lester D. Hovey, the first speaker, said that Christ is the vine and His Saints the branches. The Saints that produce good fruits, he said, will not be plucked off the vine.

Elder George C. Midgley explained that a miracle is produced on man when he is obedient to the principles of the Gospel. He spoke of the Word of Wisdom and other principles. Man is blessed just as he is obedient to the laws of the Lord, he said.

Sister Lucy Nightingale rendered a vocal solo.

President Tillotson explained the importance of laboring to obtain the Spirit of the Lord. Those who have the Spirit of the Lord for their guide, he said, will abide the day of the coming of the Savior.

"Praise and Prayer" was again sung by the quartet.

President McKay, the final speaker, took for his text Joshua 24:15: "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." The speaker told briefly of the gods that ancient people served—the Romans and the worshippers of Baal. He spoke of the gods of to-day—the god of pleasure, the good of wealth, and the God of Israel. In a graphic manner, he pictured the two former gods at the end of three roads. Pleasure and Wealth grew out of one road which formed a junction with the road to the God of Israel. President McKay narrated the life history of a young man who came to the cross roads in life. He chose the road to pleasure—his life was perilous and ended behind the bars. Wealth is the goal which brought misery to Silas Marner, he said. With marked interest he told a story of an English girl who, though driven away from home, joined the Church because it is right. She followed the road to

the God of Israel and found joy. So, with Silas Marner, after he lost his gold, a more supreme happiness came with his newly found treasure. Peace and supreme happiness is the heritage of those who follow the road to the God of Israel, President McKay said. He pleaded with all to follow the right road, to obey the first principles and to obey divine will.

The closing hymn was, "We Thank Thee, O God, For A Prophet." Brother Norman Dunn offered the benediction.

LESTER D. HOVEY, Conference Clerk.

## FROM THE MISSION FIELD.

**Branch Conference.**—The annual conference of the Sunderland branch (Newcastle conference) convened the 4th inst., with President William M. Harris presiding. A Priesthood meeting was held, at which reports were given. Good instruction and encouragement was offered by President Harris. The second session was an officers and teachers meeting. Gratifying reports were given of the progress made in all the organizations. The Sunday-school session was conducted by Assistant Superintendent Helena Scott. A program was rendered by the children. President Harris and Elder Don Clyde were the speakers. President Harris was the speaker in the evening session.

**Priesthood Meetings.**—Saturday, the 3rd inst., the monthly Priesthood meeting of the Birmingham conference was held at Handsworth. President David O. McKay and Sister Emma Ray McKay quite unexpectedly arrived during the progress of the meeting. Reports were heard from the various branches. Notable success was reported in the Wolverhampton branch. President McKay spoke a few words of encouragement. He told a story illustrating how far-reaching individual actions may be.

Priesthood union meeting of the Nottingham conference was held the 3rd inst., at Nottingham. The branch presidents reported good progress in each branch. Elder Sidney J. Nebeker gave an instructive lecture showing the divinity of the Bible and the Book of Mormon.

**Socials.**—The Bradford branch (Leeds conference) was given a special entertainment, the 3rd inst., by the Mutual Improvement Association Dramatic Society. The play, "Cricket on the Hearth," was presented. Much credit is due Sister Alice Tomlin and the Mutual officers who had the work of the play in hand. One hundred forty Saints and investigators were present. Everyone enjoyed the presentation immensely.

A farewell testimonial was tendered the 2nd inst., by the Leeds branch in honor of Elder John B. Fowers who has been honorably

released to return home and Elder George A. Baker, who has been transferred to the Ulster conference. Each of the guests of honor was presented with a token of respect and remembrance from the Leeds Saints. The evening's entertainment consisted of songs, recitations and games.

Monday, the 5th inst., an interesting and well-planned social was held at Handsworth (Birmingham conference). A playlet, "Cinderella" and a program was rendered by the children. Afterwards, the Relief Society presented the playlet, "The Jumble Sale." All present thoroughly enjoyed the entertainment.

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**Meetings of Traveling Elders.**—A meeting of traveling Elders of the Liverpool conference was held in Blackburn, the 26th ult. President John Walsh presided. The instructions given to the conference presidents in the London meeting were reviewed. The Elders upheld the various propositions that were presented.

The 26th ult., the traveling Elders of the Norwich conference met at Lowestoft. Each Elder gave a short report of his labors. Elder Walter F. Whitehead was appointed supervisor of the conference amusement committees; Elder George O. Gee was appointed supervisor of the Norwich conference missionary classes. President Arthur Aamodt gave instructions and advice.

The regular Priesthood meeting of the traveling Elders of the Welsh conference was held at Cardiff, the 26th ult. Two subjects: "Marks of the Gospel of Christ" and "Divine Authority" were treated by President John W. Crofts and Elder Ralph C. Jones, respectively. Both subjects were well prepared and delivered. A lively discussion followed the presentation of each subject. Gratifying reports were submitted by the Elders. President Crofts offered timely advice and instructions.

A special meeting of the traveling Elders of the Hull conference convened at Grimsby, the 26th ult., with President David O. McKay in attendance. Means whereby the branches could be improved and methods of improving the Elders' tracting activities were discussed. President McKay spoke a few words of advice and counsel on various phases of missionary work.

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CONTENTS:


Admonition and Counsel... ... 321
Ninety-fourth Annual General Conference ... ... ... 324
Poetry: Just Where Thou Art... 327
Editorials: Restoration of the Aaronic Priesthood ... ... 328
Conference on Prevention of Causes of War... ... 329
Minutes of the Birmingham Conference ... ... ... 331
From the Mission Field ... ... 335


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